UNITY

Freedom, Fellowship and Character in Religion.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE vacation season is now fairly upon us. Certain odds and ends of work always remain to be done the first week in July by the minister, teacher, and other lucky man or woman whose actual working days extend through only ten months of the year. The vacation period means something to these busy and generally overworked people. Would it might mean much more to countless thousands besides, whose humdrum life of toil and care goes on from one month's end to another, with little difference between January and July.

THE principle of fellowship in religion is falsely interpreted when used to lighten the sense of obligation to the belief we hold as our own. Neither is it meant to lessen the tenacity with which we hold to such belief as the highest form of discovered truth for us. Fellowship in religion means the exercise of true spiritual hospitality in the examination of differing beliefs and doctrines, bestowing equal liberty of speech and right of honorable rule in each, according to its own power to attest its worth and reasonableness. But this hospitality is not to be construed into an obligation on the host's part to surrender the place of honor and responsibility in his own domain. It does not mean that a Unitarian is to try to make himself as much like his Presbyterian brother, in order to render him justice, only that he is to remember there is a Presbyterian as well as Unitarian point of view, and to judge those holding to that, as nearly as may be, by it.

THE Sioux City *Journal* recently gathered in the columns of its Sunday issue the opinions of its representative clergymen as to the cause and cure of the prevailing "religious unrest" of the times. Rev. Mary A. Safford admits the unrest, accounting for it first because of the new and higher moral standard that men are gradually adopting, the growing influence of modern science, and of the study of comparative religion. The result, it is needless to say, she holds in more hope than fear, believing that the "questionings of our time will clarify thought and quicken moral earnestness," that the universal discussion of religious topics can but lead to more definite knowledge, broader charity, and "a larger, sweeter, stronger faith in God and man and duty."

THE well-known writer, John Burroughs, expresses the growing conviction of all intelligent minds, whether of liberal or orthodox connection, when he says that the success of Christianity has not been owing to its power to persuade men of its truth as a system of doctrines, but to its influence, which no false theology could wholly annul or destroy, as a system of ethics. "It is a good working hypothesis," he says. The great merit of the doctrines the world is discarding lay in the force and power of dramatic representation they gave the moral teachings of the Bible. Formerly these doctrines were held in primary regard, the ethics in secondary, but this order is steadily reversing, illustrating again the truth the Bible itself teaches us, that the last shall be first and the first last.

APROPOS of what the editor has to say on our Unitarian faith as an *ism*, referred to elsewhere, a writer in the same number asks why Unitarian theology does not receive more attention in our Unity Clubs. If he means to urge the necessity of studying Unitarian history by the followers of that form of faith, or even the better instruction of the majority in the principles of that faith, we echo the question. But these principles can never be properly summarized as a Unitarian *theology*, because candid investigation shows them to belong, in some degree, to every other form of denominational belief, and because the very methods of such study among liberals forbid the use of the term in any way that does not at once condemn it, by relegating it to a form of doctrine and religious inquiry now being rapidly deposed.

THE principle of Unity is a growing one, and obtains not in the world of thought alone, but in lines of material activity and commercial enterprise. Volapük, the coming common tongue of all nations, predicted by some, may be taken as one of its signs. This movement, we are told, is progressing most rapidly in the realm of hydrography, where the aim is to secure a common spelling and pronunciation of geographical names. The movement was begun by the British admiralty in 1885, in which the first great step of compromise was taken by the nation that prefers not to compromise, in the acknowledgment that the English alphabet must give up some of its freedom, especially in vowel sounds. France quickly followed in the work, then Germany, and in 1889 the United States; a board on geographic names being formally constituted by the President in the year following. The changes already brought about have been of such natural and gradual order as to cause little comment outside the circle of the specially instructed, and others to follow will be, presumably, of the same character.

AN interesting letter has been written by Archdeacon Farrar to Mrs. Hypatia Bonner, daughter of Charles Bradlaugh, in reply to a communication from her requesting information on some theological points, and on the eminent theologian's relation to her father. He denies that the church "takes the mere symbols of heaven for heaven, ... a cubic city, or a pagoda of jewels, or even an endless sevenfold chorus of hallelujahs and harping symphonies," and closes by denying that he ever spoke disrespectfully of her father. "Had I been able to show him Christianity as I see it, I do not think that he would have wished to be counted among the foes of our gospel, if such were his attitude. But Christianity has been more sorely wounded in the house of its friends than by its enemies."

WE like the wording of the title of a printed sermon by Rev. John H. Clifford of Germantown, Pa., which has lately reached our desk, "Faith and Science;" for the implication it contains that there is a faith *of* science, one based on the actual facts of human experience and the latest results of scientific discovery. It can not be too often remembered, as Mr. Clifford says, that "among the characters of modern times there are none more to be admired and revered for sincerity and devotion in the pursuit of truth, and for humility and integrity in the conduct of life than some of the men of science who have instructed the world in the knowledge of nature and given it examples in righteousness and nobility of heart." Mr. Clifford's discourse contains, in illustration, a generous and interesting tribute to Joseph Leidy.

THE editor of the *Unitarian Review* in the last number writes of "Unitarian-ism," being incited thereto by a remark let fall by some one attendant on the annual meeting of the Free Religious Association, quoting words of one of the speakers that "Unitarianism is dead." Prof. Allen declares himself quite indifferent, as most of us are, to the fate of the particular *ism* attached to the Unitarian name and idea, though he "glories in the name Unitarian," first, for the line of honest tradition which it describes, but more "because it means an organized religious life." He adds that the name to-day describes more intelligently than ever before a religious movement rather than a set of religious doctrines. Even those who hold the term in its doctrinal sense, by no means confine it to that literal meaning confined to a distinction between the triune conception of Deity and our own, but rather seek to make it cover "our whole relation to God, man and futurity—opposed to that acrid Calvinism which eighty years ago cramped and embittered the heart of our New England churches."

IF we are correctly informed in the matter, the recent action of the municipal authorities in New York, in excluding children from the parks who can not furnish written permits from the commissioners, and which are granted on certain days only, is most reprehensible, deserving the prompt protest of every humane and self-respecting citizen. Such an action can not but lead to most unjust discrimination between the children of the rich and poor, operating most severely against that class to which the community owes largest consideration, and standing in greatest need of those benefits of pure air and sunshine our parks are created to confer on all alike. We know that many of these places of resort in foreign countries are hedged about with selfish and senseless restrictions of this kind, which, however, the cities of a great republic like our own can poorly afford to adopt, either for justice's or honor's sake.

Xavier and Miracles.

How the stories of miracles arise and grow, is well illustrated by President A. D. White's account of the case of Francis Xavier, in the May number of the *Science Monthly*. Xavier himself left quite a full and minute account of what he really did and saw, in his many letters at the time. These letters filled seven volumes when first published,—and afterward many others were collected from him or his companions. Yet in all this abundance of contemporary testimony, there is no mention of any occurrence that would to-day be called supernatural.

But very soon such occurrences began to be told. In 1554, two years after Xavier's death, the Portuguese provincial of the Jesuits had heard of three cases of his miraculous power. One was Deyro's assertion that he had the gift of prophecy,—an assertion which was however weakened by the fact that Xavier had himself accused Deyro of falsehood;—a second was that Xavier was said to have restored sight to a blind man in Japan; and a third that he was said to have raised a dead person to life in India. The next year such rumors had increased still more, and the Jesuit provincial in Ethiopia had heard of nine miracles of Xavier,—among them cases of healing the sick and casting out devils. Such stories were indeed getting to be so common that the pious king of Portugal ordered his viceroy to collect as many as he could, "with zeal and speedily." Still the fruits of such efforts did not impose upon the best judges, even among the Jesuits;—and so late as 1588, Father Maffei's biography of Xavier "dwelt very lightly" on the miracles,—though the author was filled with admiration of the missionary and exalted him as much as possible. But in 1594, Father Tursellinus' biography was not so cautious, and told many and more wondrous stories,—such as Xavier having stilled a tempest and having raised *four* persons from the dead.

At Xavier's canonization, in 1622, we hear of still more. Cardinal Monte,

in his speech on that occasion, not only told of such commonplace miracles as healing the sick and raising the dead,—but how Xavier had by the mere sign of the cross, turned salt water into fresh, for the sailors to drink; how he had been lifted bodily from the earth and transfigured before the spectators; how he had lost a crucifix in the sea, and had it afterward brought back to him on shore by a crab; how he had caused an earthquake, and buried a blaspheming town by cinders from a volcano; and how, after death, among the miracles wrought by his relics, lamps filled with water had burned before them as if filled with oil. Such stories finally culminated in Father Bouhours' book in 1682, which henceforth "became a classic" in the church. In this, the former miracles were enlarged and many new ones added, such as a miraculous draft of fishes. That crucifix which "the pious crab" brought back to Xavier, no longer appears as having been lost in the sea by accident, but as having been thrown there by the missionary to still a tempest. The resurrections from the dead had been greatly increasing too,—and this book enumerated *twenty-five* of them.

So many miracles were now told, of which neither Xavier or his companions had ever heard. Some which they even denied, such as that of the gift of tongues. Xavier often told in his letters of the difficulties he had in learning to use foreign languages, and how he sometimes could not learn them, but had to depend on translators and interpreters. His earlier lives also dwell upon this difficulty. But the later ones reverse all this, tell how easily he could speak strange languages without having learned them; and the Pope's bull of canonization mentions especially Xavier's miraculous gift of tongues as a solemn truth to be universally believed. One of his earlier lives says that "nothing was a greater impediment to him than his ignorance of the Japanese language; but Father Coleridge's life in 1872, says he spoke that language "freely, flowingly, elegantly, as if he had lived in Japan all his life," and says elsewhere, "he could speak the language excellently, though he had never learned it."

These are only a few of the miraculous stories that arose out of nothing in Xavier's case. Most of them seem to have arisen honestly, too, and were, as President White says, the simple result of "laws which give the luxuriant growth of myth and legend in the warm atmosphere of love and devotion which constantly arises about great religious leaders," in times of credulity.

Xavier's case throws a clear light on the growth of the miracle stories in the Bible also. Indeed we see them growing in the same way there, in scores of places. Take as a single instance the story of the pestilence and purchase of the lot for the temple. The older book of Samuel merely tells in figurative language how the angel or spirit of the pestilence stopped his destruction at that threshing-floor, which David then bought for fifty shekels of silver and consecrated by a burnt-offering. But the book of Chronicles, several generations later, gives the story with many new miracles; tells how David saw that angel standing literally between earth and heaven with a drawn sword in his hand, and how the Lord ordered the angel to put up the sword into its sheath; how David bought the threshing-floor for, not fifty shekels of silver, but six hundred shekels of gold; and how Jehovah himself answered David's offering by fire sent down from heaven upon the altar. We see that the miracles of David grew just like those of Xavier. Doubtless those of Jesus grew in the same way. We have no writings from Jesus, and so can not tell just what he said and thought; but if he said what the book of Mark makes him say, that no miracle should be given unto that generation, then he never pretended to work one, any more than Xavier did. But in that same "warm atmosphere of love and devotion," miracle-stories grew naturally and spontaneously about him, just as about Xavier. H. M. S.

The Moral-Physiological Instruction of the Young.

We are in general sympathy with our friend and that clear and positive thinker, E. P. Powell, in an article recently contributed by him to the *Open Court* on "Science Text-books," and the plea which he makes for a more frank and full discussion of the laws of sex in our school text-books, and between teacher and pupil. Mr. Powell finds the text for what he has here to say in a new physiology, "for the use of grammar and common schools," which he tells us may be read through without discovering any allusion to the fact of sex. "Evidently," he says with some sarcasm, "Nature made the body so that a learned and moral physician considers it necessary to ignore parts of it in a supposed discussion of the whole." He commends the freedom and distinctness with which our modern text-books are beginning to teach the nature and results of alcoholic stimulants, though deploring, as he well may, the cheap, not to say unscientific methods in which this is often done; for most of the advocates of temperance have yet to learn that they "are fighting a symptom and not the disease when they belabor alcohol," and that what we get in much of our teaching in the public schools on this subject is "a passionate tirade against stimulants," "rant," that Mr. Powell is right in declaring he will not permit his children to consider knowledge. But while we have much bad science taught on this subject we have no science at all taught on the other, the laws and functions of sex, or rather "nescience and lies," since it is impossible to keep the young in total ignorance on these questions, and their information, gathered from improper sources, is a dangerous mixture of truth and falsehood, equally perverting to conscience and imagination

We are in general agreement, then, with Mr. Powell in his claim for more candid and intelligent relations between the young and old in this respect; but we doubt if the schoolroom is the best place to seek to establish that relation. That the teacher has a duty here as well as the parent is very true, as it is that the text-book may be made a valuable ally in this work; but the work itself is of that delicate and difficult nature, that belongs to the parent, first and chiefly if not alone. Parents are given to much shirking in matters of this kind, throwing the responsibility for the moral training of their children, they are themselves incompetent or unwilling to undertake, on the school. We are told that the public school should teach manners as well as arithmetic; morals, as well as the natural sciences, which is doubtless true; but both morals and manners are taught most effectually by indirect methods, even in the home, and the efforts of the teacher who has the child under her control only four or five hours a day, are fruitless without the co-operation of home influences. We gladly lend a voice to every appeal to enlarge and uplift the function of the public schools, but we are not willing to do this in a way that seems to remove responsibility from that nearer source of influence and just authority—the home. And with regard to this particular subject, we are confident the duty lies primarily and almost solely with the parent.

The truth is, this is a matter where the most conscientious guide may sadly blunder, and where the utmost tact and discrimination should be used. Young minds may be rendered suspicious and receive their first knowledge of evil through the too anxious prohibitive warning or advice of their elders. The quick, rebuking "Don't" has turned many an act of simple carelessness into one of conscious naughtiness. Nothing helps preserve uprightness in young or old so much as the general expectation of worthy conduct in the minds of those about us, on whom we rely chiefly for support and encouragement. We lay too much stress in all moral instruction on mere preceptive teaching, which is worth very little anywhere. In the home, where the mind gets its first bent towards good or evil, a life of purity and honesty, or the reverse, the result is attained far less by direct teaching than by the general atmosphere, the tone of daily conversation, the general aims of the family life, the example offered in the character and disposition of the adult members.

Doubtless the prohibitive principle must be used to some extent in all instruction, but science and reason both teach us that its use should be wisely restrained and most carefully adapted to the immediate situation, the case in hand. It is, indeed, the case in hand that should receive chief attention always. The progress of understanding in all these matters is attested by the rejection of those glittering generalities, which once covered all necessary knowledge. Certain broad principles remain to guide us, but experience, when it is honest and truth-seeking, stores by new exceptions to its rules every day, treating each case on its own merits, allowing full weight to individual circumstance and character.

We should plead, therefore, in this instruction of the young on matters physiological as in matters theological, for wise guidance and a wise letting-alone, for entire frankness in that counsel and instruction demanded by the time and place, and above all for *the constant assumption in the older mind of the right disposition in the younger.* Nothing will help so much as this. The religion based on the essential total depravity has been found to increase rather than diminish human worthlessness; to foster a craven and dejected spirit in man. The same principle holds true in minor questions. Virtue of any sort is poorly gained by violent preaching against vice. Our reformers make many mistakes here, showing such eternal busyness in cutting down the weeds of our social growth as to lend the impression it is all weeds. Set the constructive forces of society and human character at work, and opposite tendencies lessen and die out. Surround the growing boy with healthful influences, provide a natural outlet for the mental and physical activities that are growing stronger each day; discuss frankly but not too anxiously all questions pertaining to his happiness and welfare; keep steadily before him the ideal of pure, upright manhood, and perverted ambitions, diseased thoughts and fancies are worsted in the outset. The battle is won before it is begun.

C. P. W.

The Six Years' Course.

III.

One of the first objections likely to be made to the present year's lessons, is that so much is attempted that nothing will be done. In other words the plan of teaching a great religion in three or four lessons is absurd—is time wasted. As a correspondent said: It would be much easier to arrange topics [on Confucianism] for *forty* Sundays than for *four.*"

This is a very natural objection from any one who has given a good deal of time to these studies, and who may therefore be said to know how rich and full of interest they are.

In answer to this we can only say that we do not expect to do much more than to group a few of the leading facts, personalities, places and precepts, connected with these great faiths; to show how these religions are related at certain points to those with which we are more familiar; and especially to illustrate *the spirit* in which we should consider them. It is especially with reference to this last point—the spirit of our inquiry—that the course has been arranged. The way to make any course in comparative religion successful is to begin by comparing. Hence the value of bringing together in groups, from widely different sources, the facts and phenomena of life and worship.

Then we must not forget that the course is not intended for scholars, but for learners—for beginners. It is principally for those who, perhaps, without our help, would have no idea at all, or a very false and narrow idea of those faiths of the world which have moulded and sustained mighty civilizations. It will be something if we can start them right in their early conceptions; and we shall hope that sufficient interest will be excited in the short story of these far-away peoples with their strange legends and customs, to make the pupils wish to know more of them as they grow older.

It may be we can explain what we mean, and what we hold to be possible (however imperfectly carried out), by supposing ourselves called upon by the requirement of some alien faith, to teach Christianity, or the religion of Jesus, in three or four lessons. Absurd? Yes; but the exigencies of time and place require it. That is, we must do the best we can in the half-hours allotted. Can we, in a few outlines, sketch a picture that will be mainly true, and a picture that will endure?

Before all, then, we must know well what features we wish to bring out, and lose no time. Suppose then, to begin with, we try to trace the man Jesus, giving such legends of his infancy, life, and resurrection, as would show the place he held in the hearts of his followers. A selection from these, the most characteristic, would be the first lesson. Then, for the next tell some of the stories he told, three or four parables. These would embody his teachings in a simple and concrete form. In the third lesson, take up some of his precepts as found in the Beatitudes, the two great commandments, or the Lord's prayer. Lastly, if a fourth lesson were permitted, his doctrines and influence might be summarized for the more intelligent listeners, with possibly a reference to that great institution known as the Christian Church.

Very inadequate, of course, when measured by the scholar's standard,—but to our mind a good deal better than nothing; and the possible awakening of a spirit of inquiry and of a just sense of worth and true greatness in a foreign faith, sufficient to allay prejudice, if not to redeem from error and lead to the highest truth. L.

Men and Things.

One hundred thousand young men were disfranchised in Canada at the recent election by the non-revision of the voting-lists since 1889, so that of the citizens coming of age, none less than twenty-three years could vote, as their names were not on the lists.

Mrs. Ellen M. Mitchell, of Denver, has finished a work entitled "A Study of Greek Philosophy," which is highly commended by Prof. W. T. Harris. Mrs. Mitchell is one of the Concord school of philosophy, whose life has been devoted to study in this line, and the result of the work will be watched with interest by many friends, both east and west.

Contributed and Selected.

Anniversary Hymn.

Written for the Meadville Theological School, June 12, 1891.

(Tune, *Russia.*)

Proclaim, O Brothers, with your might the Word,
'Twas thus the men of old the Gospel heard,
From land to land the joyful tidings ran,
Forth bear you on the strain that then began.

The living Voice lift up, and Preach the Word,
So by the Son of Man the world was stirred;
Speak you the prophet's thunder-tone anew,
Let fall th' apostles' plaint of love like dew.

The rev'rent Heart lift up, and Pray the Word,
Unite with all the saints in sweet accord;
Ne'er fails our God when we his children call,
But answers back with good to one and all.

Th' exultant Soul lift up, and Sing the Word,
Ten thousand seraphs join to praise the Lord;
Begin we now the songs in courts below
Immortals shall inspire with warmer glow.

The faithful Hand lift up, and Do the Word,
Henceforth your powers for highest service gird;
Not vain are Voice, Heart, Hand, and Music's strain,
'Tis so God brings his Age of Peace amain.

A. A. LIVERMORE.

A Protestant Pilgrimage.

We felt that we were indeed pilgrims upon holy ground, as we stood within the great, circular, vaulted chamber of the Constance Tower at Aigues Mortes. We had been drawn there by a variety of interests,—as antiquarians in a certain way, wishing to see the massive walls of the most perfect little mediæval city in France,—as historical students desirous of realizing for ourselves the great pageants of the two embarkations of good King St. Louis upon his crusades,—and as artistic pleasure-seekers looking for new sensations of the picturesque.

But when we were upon the spot, we found that something deeper, more vital, than either of those interests was aroused within us; that it was as Protestant women that we were thrilled through and through. Within that terribly guarded, dimly lighted inclosure, delicate women had been imprisoned for more than forty years for no other offense than because they were Protestants, or the children of Protestant families, some of them having been brought there in extreme youth. As we listened to their story told by the old soldier who acted as *concierge*, and who related the facts with a certain dramatic simplicity, we knew that this was a shrine of heroic endurance,—the scene of a real martyrdom for conscience' sake.

Aigues Mortes is rich in the remembrance of two intense religious enthusiasms. Even as Protestants, we could not lose sight of those first great Catholic movements under St. Louis, who was a holy, wise and sincere man of his time. He chose Aigues Mortes for his place of embarkation because he could gain more complete control of it than of other seaports upon the Mediterranean; and because it had a good harbor, a large basin connected with the open sea by a channel which he enlarged into a canal. Even then the place was a little distance from the actual shore, in spite of the opinion of certain modern scientists to the contrary. It would be pleasant to devote some time to a reconstruction in our minds of the splendor which his vessels must have exhibited in those days where now all is a flat extent of marshes and winding waterways.

The first thing St. Louis did after he had bought the land from some monks who had an abbey here, was to build this immense round tower as a safe place of rendezvous. It is upon the site of an earlier tower, some writers say as old as the centuries before Christ, when the Greeks colonized France and the Romans came and conquered it. At any rate there seems little doubt that a tower was erected upon this spot by the great Charlemagne, and that afterwards it was restored by a Count of Toulouse, who gave it the name of his wife. It is a pleasant thought that thus it was a woman, who gave the name, Constance, to this tower, now associated with the brave constancy of other women. When St. Louis built his tower to replace the earlier one, he retained its old name, which has thus come down to us. He made his building as strong as possible, giving it—as we should say in these days—all the "modern improvements" for defense. It would again be an interesting study to devote some time just to an examination of the ingenious contrivances for keeping out an enemy,—the moat now filled up,—the portcullis,—the heavy doors, one within another,—the upper galleries for pouring down melted lead and throwing down missiles, the strange openings through which obstructions could be rolled upon the stair-way, and the intricacies of the passages, so that no one could approach in a straight line. In preparation for all these details of defense, the tower itself was built with walls sixteen feet thick, their great stones so riveted together throughout by bars of iron, that one of the wisest architects has said that if an engine sufficiently powerful could be brought to bear against it, the whole tower would go over as one piece instead of falling apart. The stair-case goes up in a spiral within the thickness of the walls, and so does not affect the perfect circle of the interior chambers. There are four of these, one above another. The lowest was a cistern for water. The second, still below the ground, was a storehouse for food; but it is said that a few of the leading Protestants found a living tomb there in the persecutions of the eighteenth century. It can only be entered by a round hole in the center of the floor above it—one of those terrible holes with the dreadful name "*oubliette.*" Being put down one of those holes in a mediæval castle, meant never coming up again. The third floor, upon the level of the entrance, was guarded by four successive doors, and was lighted only by narrow slits instead of windows, and by a round hole in the floor above it. It might be considered a beautiful hall with its perfectly circular walls and its regularly vaulted ceiling, if it was not so fearfully somber. The upper hall is reached by the spirial stair-case, and is surrounded by a passage-way the thickness of the wall. It has more light than the one below it; and in the center of its floor is the round hole,—about two feet in width, and crossed by iron bars,—leading to the room below. Each of these circular halls measures over thirty feet in diameter.

In the upper hall ninety-one women and young girls were confined, some of them for more than forty years. They belonged to the nobility and the bourgeois class. Two babies were born there, of countess and of baronness mothers, during that time. In the lower hall were confined fourteen women of the peasant class. We were shown a high-heeled slipper of a noble lady, and the flat shoe of some workingwoman; also the shoulder role that once supported some fashionable sleeve and some kid shoes of children. Perhaps these souvenirs did not really belong to those suffering women; but they seemed a living link with what must have been the long agonies of that slow martyrdom. One token we saw that is known to be authentic,—some letters scratched upon the curbstone of that hole in the floor. They make the word "*Recistez,*"—resist,—the watchword by which a certain Marie Durand is said to have encouraged the endurance of herself and her fellow prisoners. A French poet, Bigot, has written a thrilling poem about it.

The deliverance of these glorious women came in 1763, when a brave man, Charles de Craon, marshal of Beauvan, who had been appointed governor of the province, came to visit them. He had been given permission to liberate three of them, but when he saw their wretched condition, though he was himself a Catholic, he freed them all at the risk of losing his position and prosperity. It is a satisfaction to know that the times had begun to be sufficiently liberal for him to be sustained by his superior officer, so that he did not suffer in consequence. He walled up the door by which he had entered, because he said he hoped the place would never again be used as a prison, and since then there have been no state prisoners there.

After we had heard this story of suffering and faith, we mounted to the small watch-tower above, which was used in early times as a lighthouse. There we had a charming panorama before us. Just below was the small, square city of Aigues Mortes surrounded by its perfectly preserved high walls and towers built by the son of St. Louis. In one direction was the stretch of the Mediterranean; and in the other was a broad expanse of low grape vines brilliantly green in the June sunshine. The sweet, strong fragrance of their blossoms was wafted up to us, and it seemed like the essence of that gratitude which should go up from free, generous hearts for the heroism of all brave souls who have helped to earn for us our liberty of life and thought.

HARRIET S. TOLMAN.

A Leaf of Current Literature.

A noteworthy sign of our times is the attitude of literature toward doctrines called orthodox. The scientist attacks them, which is bad enough; but the *litterateur* has a way of supremely ignoring them, which is more exasperating. Many readers of UNITY have doubtless read the article on St. Francis of Assisi in the *Revue des Deux Mondes* for June 15; others may be glad to have attention called to it. The story of the good saint could not be more charmingly told, or in a better tone of hearty appreciation. But the notable thing is the purpose for which it is told. The writer, M. Arvède Barine, has a lesson to enforce, and he points it out in the first two paragraphs as follows:

We think we are Christians. Those among us even who have lost their hold upon dogma imagine that they live under the domination of the Gospel, since the moral and social ideas which the Gospel brought to the world have passed into our manners, our institutions, and even into our prejudices. One forgets to ask himself whether a worldly wisdom has not profoundly modified the primitive doctrine, and what it is that remains of that "triumphant madness," as Bossuet called it, after so many right honest men have labored these many centuries to explain the texts reassuringly, softening here an idea too savage, interpreting further on, to accord with our selfishness and our passions, a precept decidedly impracticable. Most of us are not altogether unaware that there are certain things which are no longer understood as they were nineteen centuries ago, and that it needs to civilize, so to speak, some words that were addressed to the little tribes of a semi-barbarous country; but few take account of the road gone over, step by step, from the point of departure.

It is well, however, to seek, from time to time to locate ourselves on this line of tendency, were it only to avoid taking up with some ridiculous illusions. In this nothing helps so much as to consider the men who have felt constrained at various epochs and and in different countries to bring the world back to the true Gospel, to the Gospel in its original crudeness; we can judge by the impression they leave upon us of where we are with reference to that primitive law which we have all along imagined ourselves obeying. Of all these exalted leaders, none affords so decisive a test as St. Francis of Assisi, because no other has been so free from human compromises. He places under the eyes of Christians the thought of Jesus in its nakedness, and contends with serene obstinacy that its exactions are not above our ability. We will recount his life and his work. It is an oft-told story, but so beautiful that one does not tire of it, and perhaps no one has ever sought to draw from it the lesson we have just indicated. According as the ideas of St. Francis shall seem to the reader those of a great sage, or only those of a great saint too elevated above the things of the earth to reason with much sense, he will know to what point he has himself advanced in the pure evangelical tradition.

Then follows the charming story of the saint, whom M. Barine pronounces the first since apostolic times to call the church back to the simple but stern teaching of Jesus. Born to a comfortable fortune which he enjoyed as a youth to the full, he turned his back upon riches and all that they can give, and gave himself up to poverty and rags and hunger, that no human creature might seem beneath him. Since Jesus, no man had done like this. Hence the lines of Dante: "Poverty, widow of her first husband, to whom as to Death no one voluntarily opens his door, had waited eleven hundred years and more, despised, forgotten, without suitor, when this man took her for wife before the Father and his spiritual court, and loved her more from day to day."

The story tempts to follow it but I must not go beyond a single incident. St. Francis preaching soon began to win converts. Among the first were two citizens of Assisi, Bernard de Quintaville a man of wealth and importance, and a canon named Pierre. When Bernard declared his intention of distributing his goods to the poor as the first step in discipleship, St. Francis hesitated to advise. He could plunge himself in poverty, but he had a scruple about leading others there. He had not read the Scriptures very thoroughly, and was not quite sure what Jesus had said about the renouncement of riches. He arranged a rendezvous with Bernard and Pierre in a church of Assisi, and the three there set themselves to consult the gospel. They read (I quote the article):

"If thou wilt be perfect, sell what thou hast and give it to the poor, and thou wilt have a treasure in heaven. After that come and follow me."

Nothing could be clearer. The two disciples went at once to sell what they had, and there was displayed upon the great square of Assisi a scene truly apostolical. The rich Bernard de Quintaville held his fortune in the lap of his robe, and sowed it into the hands extended to him. The *naive* saint standing beside him appeared to find all this very natural.

It was not long before St. Francis had an immense following, and for a time he even feared lest his order of monks should become so numerous that not enough people would be left to carry on the ordinary business of the world and perpetuate the species. But other fears soon took the place of this. He found the great part of those who took the vow of poverty unable to keep it in all its hard integrity. Over this he agonized greatly. I quote again:

He perceived that the pure evangelical doctrine without attenuation or subterfuge is practical only with the very choicest spirits (*une élite entre les élites*). The experiment had been made twice, and twice it had failed; not more than Jesus, his master, had Francis Bernadone been able to transform humanity and so order it that men should no more be altogether men. Some disciples proposed that harsher measures be taken to enforce the rules of the order. "No," he said sadly, "let them live as they will." He ceased to inform himself of what went on in the order and wept in silence over the nonfulfillment of his dream. Only the monks who watched him knew his anguish.

Since St. Francis no one has renewed the attempt, and they who call themselves Christians, sinking each day deeper into compromises and sophistry, withdraw further and further from the precepts of Jesus, so clear, nevertheless, and so categoric.

For the rest see the article itself, of which I have given by no means the most entertaining parts. M.

Church Door Pulpit.

Three Distinctions in Worship.

II.

AN ADDRESS BEFORE THE BERRY STREET CONFERENCE, BOSTON, MAY, 1891, BY Rev. J. C. LEARNED.

It was inevitable in the growth of thought that the anthropomorphic theism of Judaism, and not less its concrete form and substitute in Christianity (which in orthodoxy was the culmination of anthropomorphism), should be modified, and by a certain class of minds, rejected. Even in the New Testament occurred the thought of God as Wisdom, as Righteousness, as Love, as Spirit; and these abstract ideas were emphasized as more rational and uplifting than that of a Deity made flesh or represented under any one material form. And when German philosophy began to work and find expression among the freer minds of this country, what is now known as New England Transcendentalism appeared. This form of faith was not satisfied with a doctrine of God as a resident in the far-off heavens or separated from man. Nor with a God who was only manifested or spiritually operative in the one man Jesus Christ. On the contrary, God was conceived of as immanent in his universe, with revelation immediate and eternal in the human spirit. It followed that the universe was thought of as divine method, and conscience as God's voice in man.

The sensitive mind of Channing was one of the first to feel this influence. We find such utterances as these scattered through his writings: "It is of great importance to the progress and elevation of the religious principle, that we should refine more and more our conceptions of God." "We must start in religion from our own souls. In these is the fountain of all divine truth." He remarks upon the disposition hitherto of religious teachers to establish striking contrasts and distance between man and God; but he feels that the time has come to see and to rejoice in their nearness and likeness. The "divine attributes," even "traces of God's infinity" are to be found in the human mind. "In ourselves are the elements of Divinity." As God is essentially goodness, holiness, justice, virtue, so piety or the love of God, is identical with the love of these. "To love God is to love morality in its most perfect form." Religion or worship is the aspiration toward that Ideal which we express by the word PERFECTION." It "is to become that which we praise."

Then Emerson took up the thought to give it fuller utterance, and urges men to "love God without mediator or veil." He but enlarges upon the language of Channing when he says that "Christianity has dwelt, it dwells with noxious exaggeration about the *person* of Jesus. The soul knows no persons." "The true Christianity, a faith like Christ's in the infinitude of man, is lost." Again, "the sentiment of virtue is the essence of all religion. . . . It lies at the foundation of all society, and successively creates all forms of worship." "The next age will behold God in the ethical laws." "He who loves goodness, harbors angels, reveres reverence, and lives with God." Religion or worship is the attitude of those who see that against all appearances the nature of things works for truth and right forever." "If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice."

Now, is it at all strange that when men woke up to an analysis of these declarations, they said, these sentiments so far as they are accepted, make an end of the old theism and worship? The throne above the skies lost its shape and reality. God was brought very near in that impersonal reason and providence, wherein divine "power and purpose ride on matter to the last atom;" wherein the law of gravitation is identified with purity of heart.

The transcendentalist was charged with infidelity, with discarding Christianity, with denying the personality of God. Judged by prevalent and popular standards, if not by philosophical insight, this was true. Emerson's prayer at Cambridge was said to contain no pronouns, being as Dr. Bartol describes it, a breathing of the soul after the Eternal Goodness,—as impersonal as the Unitarian Holy Ghost. Even Theodore Parker, though his prayers were often addressed in oriental phrase to the double personality of "Our Father and Mother which art in Heaven," had written much against Jewish anthropomorphism, and said, "I dare not attribute personality to God, lest I invest the Divinity with the limitations of my own being." So that the inference might be that it was not a real "father and mother" which he addressed, but the ideal or supreme qualities of fatherliness and motherliness.

In the September following Emerson's famous "Address," in 1838, Prof. Henry Ware, Jr., preached a sermon in the chapel of Harvard University on "The personality of the Deity," in which he said, "Strange as it may seem to Christian ears that have been accustomed to far other expressions of Divinity, there have been those who maintain this idea; who hold that the principles which govern the universe are the Deity; that power, wisdom, veracity, justice, benevolence are God; that gravitation, light, electricity are God." In other quarters the charge of blasphemy and atheism lay waiting, and was soon sounded through the land.

Perplexities over the personality of God increased as the controversy went on. "The word 'person' [said Dr. Dewey] individualizes too much. It limits, as the word is commonly used." Again, the idea of gender is questionable. HE is not the *person* worshiped. Some one could only speak of God as "that Influence." "Another exclaimed, when the Supreme Being was spoken of as Him, 'say IT!' Be it so then, if any one's scruples require it, say IT. The same impersonality appears at the opening of St. John's Gospel." Mr. Mansel said, "The only human conception of personality is that of limitation." And later, John Fiske wrote, "Personality and Infinity are terms expressive of ideas which are mutually imcompatible. The pseud-idea Infinite person is neither more nor less unthinkable than the pseud-idea circular triangle."

In seeking to free the conception of personality in God from the human shape and parts and passions of the Old Testament or from the clothing of gender which is so large a factor in the Godhead of the church, we are doubtless in danger of transforming theology into metaphysics. And Leslie Stephen tells us, that by exalting and widening the conception of deity, we to that extent, render it nugatory. The language of Swedenborg is, "He has a face, a breast, an abdomen, loins and feet, eyes, ears, nostrils, a mouth and tongue, for without these he would not be a man. For not even angels can think of God except as a man; for he is identified with Jesus Christ."

Dr. Peabody says in his recent volume, "King's Chapel Sermons:" "It is in human form alone that we can see and know God." And that form is Jesus. "So true is this, that no sooner do men look away from Christ than their conceptions of God grow dim and distant; his providence becomes a myth; his fatherhood a fond delusion; even his detached personality fades from thought; and in a second or third Christless generation the only God that would be recognized, would be the unconscious forces of nature. . . . . God in Christ is the God the Christian knows."

William Blake's conception is somewhat higher, it seems to me, who sings:

"God appears, and God is light
To those poor souls who dwell in night;
But doth a human form display
To those who dwell in realms of day."

THE DIVINE IMAGE.

"To mercy, pity, peace and love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For mercy, pity, peace and love,
Is God our Father dear?
And mercy, pity, peace and love,
Is man, His child and care.

For mercy has a human heart
Pity a human face;
And love the human form divine;
And peace, the human dress.

Then every man of every clime,
That prays in his distress,
Prays to the human form divine;
Love, mercy, pity, peace.

And all must love the human form,
In heathen, Turk, or Jew;
Where mercy, love and pity dwell
There God is dwelling, too."

But out of that transcendental movement which, though a strong protest against Jewish and Christian anthropomorphism, was a very affirmative faith, rose ethical worship: the tendency that is to behold a moral Being in the order of the universe, to read God's highest will in the principles of duty, in the virtues of the heart, in the sense of ought in the soul of man. And to that tendency there has been no backward flow. As Mr. Fiske says, "The knell of anthropomorphic or Augustinian theism has already sounded." In Judaism theology was anthropomorphism; and a king or man-God was the object of its adoration. In Christianity, as Feuerbach said, theology became anthropology; a science of human nature and salvation, which required the agency of a God-man. In the transcendentalism of Fichte, Schleiermacher and Emerson however, theology became ethics. It was a principle rather than a person that acted; and salvation or perfection was no gift to be had for the asking from a being who must first be moved by our entreaties; but it was reserved for our higher love, for our greater knowledge, for our more complete obedience. Yet men saw in the impersonal reason of Coleridge and Cousin the infiltration of "German insanity." The scheme of Hegel was close behind it, which was called "atheism in its worst form." But no ideas have shown themselves more vital, none so transforming in the field of religious belief in the last generation. I do not think we need to except the scientific doctrine of evolution.

As Strauss aptly remarks, it was not the intention of philosophy, in seeking for a more rational conception, to deprive God of personality; but to the popular mind it had that effect in its attempt to give a new meaning to personality. An absolute or infinite personality, unconditioned by time and space, by cause or consequence, is outside of experience. Herbert Spencer only repeats the thought of the schoolmen in a modified form, when he declines to give human personality to his unknown God. Aquinas says, and Dante said after him, God is not a person in the human sense. Spencer says, something higher than personality is required to describe that Power of which personality is but one of its manifestations. Prof. William Knight, in his recent essays, writes, "All that we seem warranted in affirming is, that personality is *one* of the characteristics under which the Supreme Being manifests Himself." "God is as truly discerned in the life, the movements, and the glory of the universe, which we can not call human,—in the absolute order, the eternal beauty, the impersonal sublimity, and the indefinite splendor which we can describe by no human attribute or tendency,—as He is revealed in the wisdom, the tenderness, the grace, and the affection that are properly our own."

James Hinton makes man, having sinned, to be the one dead and undivine thing in the universe. He has not even aimed at true *being*,—far less is man a *person*. We shall be personal when we are one with God, who is THE PERSON. And this suggests what Lotze says: "Perfect personality is reconcilable only with the conception of an Infinite Being; for finite beings only an approximation to this is attainable."

In our view no conception of Deity can be higher than that of perfect wisdom, love and justice; nothing more powerful, more enduring, or more universal. And the tendency of worship, as we follow the course of its history, has been to bring into recognition and lay stress upon the moral attributes of God, upon his holiness and goodness, rather than upon his power and eternity, and absoluteness. This is ethical theism. Thus rises the commanding Ideal of our devotions.

"Thou, whom, seen nowhere, I feel everywhere,
Dim object of my soul's idolatry."

To an ethical theism belongs an ethical worship; and whatever may be the language of that worship, it must recognize and allow for a phraseology which does not contradict its central and supreme thought. "Until God is known as moral Ideal (said Dr. Hedge) he is not known at all. Whatever bears the name of Deity previous to that is fetich or myth." Let him be indeed a moral ideal then, and not the creation of pagan or ecclesiastical mythology. When Matthew Arnold, rejecting the definitions of God made by the bishops of Winchester and Gloucester, gave as his own, "The power not ourselves which makes for righteousness," it was a word in behalf of ethical worship. But such words are multiplying too fast to be ignored, if we would meet the conditions of those who, in the light of our times, would worship "in spirit and in truth."

When Emerson says, "Love is our highest word and synonym of God;" when Francis Newman writes: "There is no higher idea of God than righteousness and perfection; to follow these is virtue and spirituality," and Theodore Parker declares, "There is but one religion, that is, *being good and doing good*," if these sentiments are true, the last sacrament of religion must needs find utterance for itself in conformity with them, or more than now thoughtful and thoughtless people will hesitate to use it, and will remain outside the churches.

Samuel Johnson, who was an exponent of the transcendental movement, wrote: "I never knew the time when I in hymn or prayer made appeals that were other than simple aspirations to ideal good, or failed to recognize an impersonality, beyond all symbols of lyric or invocative speech, of which all speech failed to supply an adequate symbol."

Thus prayer ceases to be the petition of her soul for mercy, or forgiveness for offenses against an injured or indignant God. Rather is it man's attitude of listening reception, the mind open to light, the heart to love. It is the "great yearning" of the feeble for strength, of the finite after infinite perfection; a rising, as Channing says, "to the thought of unbounded, eternal, almighty goodness." Whoever obeys the laws of the outer

world as a divine command, or the sacred injunctions of his moral nature, worships God. All right action honors Deity. The casting of seed trustingly into the ground for a harvest, or the mother teaching truth and duty to her child, is a form of worship, perceiving so far the ideal on which all reality is strung.

Under these conceptions we are led to behold the cosmos as a moral order. The good laws are alive with superhuman wisdom and love, while in conscience the ideals of duty are brought home to us with ceaseless monitions to obedience. Nor is anything more fit or natural or inevitable than that we lift up our hearts in trust and blessing; that at certain times, appointed or unappointed, we stand in the attitude of formal and collective worship, dedicating our possessions and our faculties, whether of body or of mind, to the honor and service of that power which makes for righteousness, because it *is* righteousness,—the Supreme Excellence, the Supersensible Heart, the All-divine Perfection.

Hear once more in closing how Wordsworth apostrophizes Duty identified with the thought of Deity!

"Stern daughter of the voice of God!
O Duty! If that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove,
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free,
And calm'st the weary strife of frail humanity!

"Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair,
As is the smile upon thy face;
Flowers laugh before thee on their beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens through thee are fresh and strong.

"To humbler functions, awful power!
I call thee; I myself commend
Unto thy guidance from this hour;
Oh! let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, thy bondman let me live!"

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Hegel's Logic. A book on the Genesis of the Categories of the Mind. A Critical Exposition. By William T. Harris, LL.D., U. S. Commissioner of Education. Chicago: S. C. Griggs & Co., 1890. Price, $1.50.

Hegel is said to have once sadly remarked: "There is only one person in the world who understands me;—and he does n't." If he were alive to-day, he would doubtless repeat the first proposition, but substitute in place of the second, "and that is Professor Harris." At any rate a person of superior intelligence could hardly read this volume with care and still remain entirely in the dark as to the meaning of Hegelianism. Higher compliment could no man pay. Our author brings to his task not only great natural fitness, but also much special preparation. He tells us in his preface that he obtained his first insight into Hegel's philosophy as long ago as 1858, and that when he promised Professor Morris, in 1883, to write this book, he had worked pretty constantly on the subject of Hegel's "Logic" as a sort of center of all his thinking since the year 1860. We have the ripe outcome of that long study in this little volume of four hundred pages. And it is a great success—as a contribution to speculative philosophy. To vary President Lincoln's words a trifle, it is just the sort of book that you will like, if you like that sort of book, you know, and as to the value of that sort of book, opinions will long continue to differ.

One closes Professor Harris's exposition of Hegel's "Logic" with the vague feeling that it is very stupid to be an Agnostic; and yet exactly what you know that you did n't know before you can't quite make out. To so illuminate the truth that lies at the center of things, the absolute idea, if you please, that the learner instinctively cries out "I see" is one thing. To convince him that he sees by demonstrating that it is very irrational to say "I can't see" is quite another. And this is substantially the method by which our author demolishes agnosticism. We have no special fondness for the term, the Unknowable. It is too ambiguous. It may mean the All-not-Knowable, in which case agnosticism becomes but another name for skepticism, that is, the despair of the intellect. But on the other hand it may mean the Not-all-knowable. And in this sense agnosticism, becomes more reverent and so more truly religious than the empty conceit that one can really know the absolute. And it is only the second sense that is consistent with Mr. Spencer's characterization of the unknowable as "The Infinite and Eternal Energy from which all things proceed." If all things proceed from the unknown reality, then in so far as we know anything, so far do we know the unknown reality. Instead of saying that we can know nothing of God, the truer statement would be that we can know nothing else.

Professor Harris's view of moral freedom is hardly distinguishable from the most thoroughgoing determinism. "A reasonable being" he says, will act reasonably because it is free,—free, that is, to always obey the highest motives instead of sometimes obeying lower ones as an unreasonable being will do. The necessitarian would say that a reasonable being will act reasonably because he is not free to do anything else. There may be a distinction between these two views. It is hard to find the difference.

Our author seems to agree with Hegel in regarding Christianity as "the completely adequate and final religion." And so do we if every new truth, whenever discovered, is to be regarded as Christian. Thus any particular phase of Christianity is final—as long as it lasts. Christianity as a whole comes to stand for the growing conquests of human experience and thought. Its finality is potential. It can become actual only when the human brain and heart reach the limit of their possibilities. Professor Harris identifies the trinitarianism of his philosophy with that of Christian theology. Some of the seeds of it can be found in the Fourth Gospel and even the epistles of Paul. But the Prophet of Nazareth was a Christian only in a very restricted sense. The religion of Jesus was certainly as free from metaphysics as much Christian metaphysics has been from the religion of Jesus.

The volume yields us some sentences that are worth recording in every man's commonplace-book. Here is a sample: "Symbols are good servants but bad masters." "The symbol suggests but does not define. It helps at first and hinders afterwards." Here is a thought worth pondering by those who have made the mistake of regarding the attitude, say, of Col. Ingersoll, as Rationalistic: "The test of any system of philosophy is the account it gives of the institutions of civilization. What does it see in human history and the institutions of the family, civil society, the state, the church? If its word is only negative and it finds no revelation of divine reason in these, but only fetters and trammels to individual freedom, then it belongs to the crudities of the youthful period of reflection which has to make its beginning by a declaration of independence. The utter emptiness of such formal 'free thought,' as it calls itself, is obvious to itself as soon as it leaves off its work of denying what it finds already current in the world, and attempts seriously to reconstruct a reasonable substitute for what it condemns. We respect this negative independence as a necessary epoch in one's culture. It is not philosophy, however, but only the indispensable preliminary to it, and should be outgrown as soon as possible." Professor Harris's cosmopolitanism is both philosophical and from every point of view admirable. "If," he says, "I am the only one who ever saw this truth—if all former thinkers were in error—how suggestive is this of another consideration: Is it not probable that I am still groping in error myself? I behold everywhere systems of error set up by enthusiastic but mistaken thinkers. I recall the fact that my own career has been the development of systems of apparent truth which I have outgrown and laid aside as false. Unless the course of the world changes, I shall myself change again, and my present view will be seen to be false! The epoch of new systems must be followed by an epoch of despair and skepticism, unless a philosophy arises that is synthetic and unites all previous ones in a harmony of thought. If each one helps illuminate every other, the light is reinforced by every philosophic system, and there is perfect day. If each one refutes all its predecessors and is refuted by all succeeding systems, then the net result of the entire movement of philosophic thought is darkness and night."

H. D. M.

Old Abraham Jackson and His Family. Being a chapter in the evolution of prairie dugouts. By Anson Uriel Hancock. Chicago: Charles H. Sergel & Co. Cloth, $1.25. Paper, 50 cents.

In this book the author of "The Genius of Galilee" starts on a very different field and one in which the difficulties are vastly less. The "local color" of an historical novel is dependent on careful study of history and constant vigilance in making every scene and every speech conform to the ascertained facts. But when a writer, as in the case of Mr. Hancock's present venture, chooses a time and place in which he is thoroughly at home, then the "local color" takes care of itself, and the novelist is free to attend to a novelist's proper business, "the development of a soul [or souls]; little else is worth study."

Old Abraham Jackson is a pioneer, of the generation that left Wisconsin as an old settled community, and helped found the new state of Nebraska. He is a man like Whittier's Abraham Davenport,—"erect, self-poised, a rugged face." Olivia is the worthy daughter of her father, modest but not prudish, self-poised but not selfish. Her lover, Charley Black, is a remarkably clever character-study of a young man carefully brought up, sound to the core with innate manliness and goodness, but rather grotesque from his lack of worldly experience.

Altogether the book has a virile ring about it that is refreshing. The author evidently has decided ideas as to the nervelessness and general air of starched propriety that characterize the fashionable American novel of the day, and in an occasional sentence he goes a little too far in his reaction, but these are surface blemishes, and not characteristic of the book. To any reader who cares for a faithful picture of the new west, "Old Abraham Jackson" will be heartily welcome.

Periodicals.

THE *Arena* does not seem to us to present quite such a bright and entertaining table of contents as usual. The frontispiece is made up of a portrait of Oliver Wendell Holmes, subject of renewed and frequent honors in these his declining days. George Stewart contributes a sketch of the Autocrat. Edgar Fawcett writes on "Plutocracy and Suffering in New York," a subject he has shown himself to possess a full understanding of in his novels of Gotham life and character. C. Ward Davis discusses the question of the Government's right to control the railways, inclining, if one may judge from the first part of an article to be concluded next month, to the socialistic view. Camille Flammarion concludes his paper on "The Unknown." W. D. McCracken writes again on Swiss affairs, comparing that constitution with our own. Rev. Francis Bellamy writes in reply to an editorial article on "Socialism" in a previous number. Rev. W. E. Manley discusses from the point of view of a believer in the Bible the question of eternal punishment. President W. S. Scarborough, a colored man, of Wilberforce University, writes on "The Negro Question." The novelette of this number, "A Prairie Heroine," written by Hamlin Garland, has attracted much attention. The editorial department deals with the topics of the hour, mainly of a theological order.

THE initial article of the *New England Magazine* is by Honorable Nelson Dingley, Jr., on "The State of Maine," dealing with the history and resources of that state. A posthumous poem by Philip Bourke Marston, which came into the editor's hands through an American friend of the poet, also appears, "Her in All Things." Walter Blackburn Harte pleads for Canadian annexation under the caption, "A Brief for Continental Unity." Katherine Loomis Parsons writes of "The Natural Bridge of Virginia," and many beautiful illustrations add interest to her sketch. Professor J. L. Ewell contributes an essay on "Schliemann's Discoveries in Hellas." W. M. Salter writes of Emerson as a Reformer. Elizabeth B. Walling talks of "Master Shakspeare's Star," telling the story of the English stage in Shakspeare's day. Mrs. Marion A. McBride has a poetical essay on "Home-Making and House-Building." We reprint the exquisite sonnet of Mr. Marston, as beautiful in sentiment as expression:

HER IN ALL THINGS.

Unto mine ear I set a faithful shell,
That as of old it might rehearse to me
The very music of the far-off sea,
And thrill my spirit with its fluctuant spell:
But not the sea's tones there grew audible,
But Love's voice, whispering low and tenderly
Of things so dear that they must ever be
Unspoken, save what heart to heart may tell:
And hearing in the shell those tones divine,
Where once I heard the sea's low sounds confer,
I said unto myself, "This life of thine
Holds nothing, then, which is not part of Her,
And all sweet things that to men minister
Come but from Love, who makes Her heart his shrine."

International Journal of Ethics. This able quarterly keeps up its first standard of scholarly merit and practical interest in the living themes of the day. Professor Edward Caird contributes the leading article on "The Modern Conception of the Science of Religion," which, he says, is one of the earliest and one of the latest of the sciences; the earliest in respect to the intense and primary interest men have always felt in the questions of philosophy, which is another name for religion, and the latest in respect to the changed aspect in which all religious questions are now presenting themselves to the scientific student. "Even within the compass of the one religion, we find something analogous to all these forms," he says; "Christianity, in the course of its history, passes through phases which recall the opposite forms of polytheism and monotheism, of pantheism and dualism." Professor James H. Hyslop, of Columbia College, follows with an essay on "The Functions of Ethical Theory." Professor W. R. Sorley writes of "The Morality of the Nations," in which he makes some distinction between the laws governing national and individual conduct, though the latter is subject to the same moral law as the former. The practical conclusion he seems to draw is that a nation has a more marked duty of self-preservation and self-development than the individual and that "that nation only is wise which is prepared to defend its rights." James Ward writes of J. S. Mill's Science of Ethnology," R. W. Black, of "Vice and Immorality," Francis W. Newman of "The Progress of Political Economy since Adam Smith." A detailed programme of the school of Applied Ethics is published in this number. A new department of Discussions also appears, in which "The moral aspect of 'Tips' and 'Gratuities'" is called in question.

THE *Monist* is another quarterly of the same high, but somewhat more abstract order as the *Journal of Ethics*. The two together afford an admirable example of the trend of thought in the higher courts of scholarship and philosophic research. James Sully contributes a paper on "Psychology of Conception." Moncure D. Conway writes on "The Right of Evolution," in which he criticises the schemes of William Morris and other socialistic reformers. Michael Schwab contributes "A Convicted Anarchist's Reply to Professor Lambroso." Professor Harold Hoffding writes of "The Principle of Welfare," entering into a discussion of some of the theories of Dr. Carus, the editor of the *Monist*, to which the latter replies in an article immediately following entitled "The Criterion of Ethics an Objective Reality." Professor Müller writes on "Thought and Language." There is the usual amount of philosophical and literary correspondence from foreign points, with book reviews, etc.

THE *Unitarian Review* opens with a long and interesting "Sketch" as the writer modestly calls it, of Erasmus, by S. Fletcher Williams, who says in closing, that while admitting "the faults of indecision and a deficiency of courage, I nevertheless see that those had a true estimate of the work of Erasmus, who said at the time, with reference to the Reformation, 'Erasmus laid the egg and Luther hatched it.'" The doctrine of the second coming of Christ is treated by A. B. Curtis, of Tuft's College. Elizabeth E. Evans writes of "Queen Marie of Bavaria and the Protestants of Zillerthal," Morrison I. Swift contributes a paper on "The Physiological Necessity of Social Reform," pleading for the distribution of labor and against the spirit of material greed and ambition ruling the age; "The saving ideal is work enjoyingly mingled with rest and play. It is a curse to society to have those who work only, and those who merely play." The Correspondence department treats of the "Ten Times One and Thirty Clubs," and "The Protestant Church in France." The editor writes on "Unitarian-ism," "Baccarat and Stock Gambling," and "A Journal of Theology."

D. C. HEATH & Co., Boston, will issue shortly *Goethe's Meisterwerke* edited by Dr. William Bernhardt. This volume attempts to supply a desideratum felt by students who cannot devote themselves to a thorough study of the complete works of Goethe. It will contain selections, complete in themselves, and regarded as the most attractive and generally interesting of every kind of Goethe's poetical and prose writings. It will also contain, besides a sketch of the author's life: the literary history of each selection; information on the sources used by the poet; copious notes; opinions of noted critics; and suggestive help-notes for word-translation. The book is planned for school and home use of those who have mastered a grammar and reader.

THE house of James Pott of New York, by special arrangement with the publishers of "The Faith Which Makes Faithful," are bringing out a special edition of this book, with their own imprint, connected with that of the Chicago publishers. This gives the volume that has already traveled as wide and as far, perhaps, as any recent volume of sermons in this country, the open sesame into an entirely new constituency. It is a suggestive as well as refreshing fact to find this book from heretics bulletined alongside a goodly list of most orthodox authors and commentators. But why should it not be so? No age has been able to survey heresy lines through life-helps.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Old Abraham Jackson. By Anson Uriel Hancock. Chicago: Charles H. Sergel & Co. Paper, 12mo, pp. 260. Price, 50 cents.

Our Country. By Rev. Josiah Strong. New York: The Baker & Taylor Co. Cloth, 12mo, pp. 275. Price, 60 cents.

Stumbling Stones Removed from the Word of God. By Arthur T. Pierson. New York: Baker & Taylor Co. Cloth, 18mo, pp. 82. Price, 50 cents.

Notes from the Field.

Boston.—The Sunday-school of the Unitarian church in Manchester, N. H., have voted to dispense with their annual picnic and to donate the money which that would cost to the Children's Fresh Air Fund of this city.

—Rev. Brooke Herford preached the sermon at the installation of Rev. Arthur W. Littlefield, as pastor in Wayland, near Boston.

—The Littlefield family are coming to the front. Rev. Geo. E. Littlefield will soon be installed pastor of the Ayer church.

—Harvard College has bestowed the honor of D. D. upon Rev. Brooke Herford and Rev. J. H. Allen.

—The new law releasing drunkards for a first offense works well in towns with permanent residents, but badly in the summer resorts near the cities.

—Dr. Hale will begin his summer vacation—and work—next week.

—Ex-Governor Robinson still works in his Sunday-school in Chicopee.

—The necrology of 1890–91, of Harvard Alumni Association, is Rev. F. H. Hedge, D. D., class of 1828. Rev. Horatio Wood, 1832, Rev. Loammi G. Ware, 1853, Rev. Fred Frothingham, 1855. Rev. Fred Frothingham bequeathed $30,000 to the Divinity School.

—At a meeting of the A. U. A. six trustees of the Church Building Loan Fund were chosen, viz.: Rev. H. N. Brown, of Brookline, Mass., Rev. Brooke Herford, Boston, Henry W. Putnam, Boston, J. H. Rhodes, of New York city, Rev. Geo. Batchelor, Lowell, Mass., Rev. Samuel M. Crothers, St. Paul, Minn. Voted to pay fifty dollars to Rev. John S. Brown, of Lawrence, Kansas, for P. O. Mission, and to pay three hundred dollars for missionary work in Iowa, provided Iowa Conference furnishes an equal amount.

Perry, Ia.—A very interesting movement is on foot here, inaugurated by Mr. Effinger last year, since when most of our neighboring ministers have lent a hand from time to time. The Iowa Conference have taken charge of the supplies, and the aim is to have a preacher once a month. Meetings are held the intervening Sundays and sermons read. There is also a Sunday-school which promises well. The people of the place are remarkably well-informed and wide-awake, with a strong leaning to liberal ideas. The Unitarian congregation, though not yet organized or definitely declared, has thus far been larger than any other Protestant gathering in the city. Mr. Mann, of Omaha, preached the first Sunday in July and Rev. Eleanor E. Gordon, of Sioux City, puts in the second and third Sunday. It begins to look as though there is to be a call for rational religion in the smaller towns of the West.

St. Louis, Mo.—Our Unitarian Club this last year has had good meetings. The president is chosen alternately from either church. Last year the club paid the expenses of opening the art museum on Sunday, and gave $50 to each Sunday-school out of its full treasury. To be sure, we have a rare treasurer, who allows nobody to fall into arrears. We dine together once a month at a club house, and then have papers and talks. Dues one dollar a year. And one dollar each time we dine. We take our wives and sweethearts, although only men are members. We have had Blake, Stevens of Alton, Mann, Roberts, Utter, Mrs. Celia Parker Woolley, among our guests.

Valparaiso, Ind.—We organized "Unity Church" September 12, 1890. The president is James McCree and I am secretary, and acting treasurer. We have three trustees, Hon. T. G. Lytle (mayor), Dr. A. W. Vincent and John W. Wood. Rev. T. G. Milsted preaches every two weeks for us at the Opera House in the evening. We are too poor to have a regular preacher, or a church building. This is a grand place for *missionary work*, we have the Northern Indiana Normal school with 2,200 to 2,500 students. Our audience averages about 400.

E. M. RICE.

St. Peter, Minn.—This spring the first attempt has been made to introduce Unitarianism into the Minnesota Valley. Services have been held in Mankato and St. Peter, the two principal towns of this section of the state. Mr. F. C. Southworth, of the Cambridge Divinity school, has been established for the summer in St. Peter, and is much encouraged over the outlook. St. Peter is one of the oldest towns in the state, and is situated on the Minnesota River seventy miles southwest of St. Paul.

Sherwood, Mich.—"We keep up services by one of our members reading a sermon, and hold our services in the hall; are trying to build us a church, but would be glad to hire a minister if we could get one," is a late word received by one of our editorial staff.

Colorado Springs, Col.—"Have just bought a church lot, one of the most eligible, and are meeting with good success in raising money for lot and building. Are soon to organize a Unity Club," writes a friend from the place.

Omaha, Neb.—"The new church building goes on apace as does also the subscription, which is now nearly sufficient. There will be no penny of debt incurred. The architect says we can occupy it the last of October, but I say about Thanksgiving."

Fort Dodge, Iowa.—Rev. O. H. Shinn, pastor of the Universalist church, of Omaha, Neb., preached in Fort Dodge, Iowa, at the Fessler Opera House on Sunday, July 5, at 11 a. m., and 8 p. m.

The Exchange Table.

DR. BROOKS, like Robert Browning, "believes in the soul and is very sure of God." He has the keenest interest in the rising generation, and envies them the share which they will have, as "the trustees of posterity," in a future which he not only views without alarm, but with the most glowing spirit of optimism. He thinks that the progress of the human race, in all things beautiful and noble, has all the certainty of a law. While he has rejoiced—as it has been given to few to rejoice—in all the rich beatitudes of a useful and honored life, his one regret is that the brevity of life will prevent him from witnessing the beauty of those far horizons, which, as he believes, will unfold themselves before the happy eyes of those who now are young. The age through which we and he have lived has been a very wonderful age; but he thinks that its wonders are but preludes to those which lie just beyond the entrance-door of the age which is to come.

Sympathy for all that is human, sunny geniality, unquenchable hopefulness, delight in all that is good and beautiful, a quick sense of humor, a large breadth of view, and the difficult combination of intense personal convictions with absolute respect and tolerance for the views of others, are the distinguishing features of his intellectual and spiritual character. They give to him the personal fascination which not even his opponents can resist. The High Church party in America look on his views with scant patience, and he has had to bear the brunt of their bitter criticisms; yet when one of the Cowley Fathers was elected to a bishopric, he found a supporter in Dr. Brooks, who knows that opinions must differ, and that there is room for diversity of methods and views in the divine charity of the Church of God. He is one of those men to whom the Americans apply the epithet "magnetic;" and his very recent election to the Bishopric of Massachusetts was received with a perfect storm of enthusiasm by men of all shades of thought.—*Frederick W. Farrar, in the Independent.*

THE *Boston* Budget speaks of a letter written by Mrs. Elizabeth Cady Stanton, from Bournemouth, England, in which she speaks of a new monument that has been erected to the Shelly family in that place. Mary Wolstonecraft and William Godwin are buried here, their bodies having been removed recently from St. Pancras, London. Mary Wolstonecraft Shelley, the wife of the poet and the daughter of Mary Godwin, is also buried here. At Christ's Church, six miles distant, there is a beautiful bas-relief of Shelley, showing the figure as just lifted from the water, covered with seaweed, supported by the angel of death.

SPEAKING of the monument recently erected to Rev. Henry Ward Beecher, in Brooklyn, the *Nation* pronounces him "the greatest man the city has produced, the most prominent orator of the civil war." Even as a minister of the gospel his career belonged to the larger public of the nation. "In short, no more remarkable figure has made its appearance in American religion and politics within the present century." It adds that the troubles from which he suffered in his later years were due to his peculiar qualities, and whatever the result in men's minds he must be held largely responsible for them.

THE *Universalist Monthly* quotes a saying of Dr. Talmage of a young man, that "he was amiable, frank, earnest, educated, refined, respectable, moral, and yet he was not a Christian." It adds that the inevitable logic of this is, that a Christian may be "disagreeable, deceitful, indolent, ignorant, coarse, disreputable, immoral," and thinks Miss Phelps premature when she writes a book to prove that thinking people in the evangelical churches have abandoned belief in a creed that saves without character."

DULL, GLOOMY CHURCHES.

How numerous they used to be and still are in many places! Of all places of public assembly the church should be the most pleasant place on earth, having lots of sunshine coming in from the outside during the daytime, and having the interior brilliantly illuminated by the aid of a Frink reflector for the evening gatherings. Does it strike you strangely how recent inventions and discoveries suggest the names of men? For instance, mention electricity and you at once say Edison; invention is talked of and John Ericsson is present; the Safety Lamp and "Davy" comes up; the Patent Reflector, and we have Frink, etc. It is important to trustees and building committees that we should stop right here and say, "Do not fail to consult Mr. Frink before you decide on the question of lighting your church." His last beautiful design recently suspended in Sands Street Methodist Episcopal Church, Brooklyn, and one recently put in Calvary Methodist Episcopal Church, New York, will give you all you need as an evidence of his skill.—*N. Y. Christian Advocate.*

Jan. 16th, 1891.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. . . . Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune.*

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A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays, he seems a born essayist, and when we read the poems, he seems a born poet. . . There is not an essay in the book that is not worth a cultured man's reading, both for thought and style.—*Evangelist*, New York.

That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many great and lasting good.—*The Index*, Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr. Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

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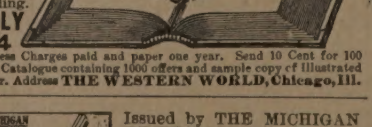

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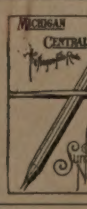

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The Home.

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Wed.—The denial of self leads to the narrow way.

Thurs.—Happiness is where it is found, and seldom where it is sought.

Fri.—The only way in this world to get peace is to make it out of pain.

Sat.—Principles are furrows to plant practice in.

—*Miscellaneous.*

In the Home.

(Air, "*Ar Hyd y Nos*" in "*The Songs of Wales,*" *p. 202.*)

Each day adds its holy burden,
Trust in the home.
Every eve will bring its guerdon,
Rest in the home.
Toil, brave heart, though storms may beat thee;
Trust, sad heart, for joy will greet thee;
Wait, true heart, for love will meet thee,
All in the home.

Live, creating love and sharing,
Ever in the home,
Every trial nobly bearing,
All for the home.
Love is always blest tuition,
May it find here free admission,
So, 'twill bring its own fruition,
Heaven in the home.

EVA H. WALKER.

Pansies.

It was the pansy, it is said, that influenced Bertram, our first American botanist, to study botany. He was originally a farmer. One day when out in the field superintending his work, he chanced to notice a pansy growing at his feet, which he carelessly stooped and picked, and in the same listless way commenced its destruction, tearing away petal by petal, but when he came to the stamens and pistil, their strangeness arrested his attention, which resulted in his finally taking the flower home for a closer examination. Thus it was this one single little act that started into life the desire to know something of the construction and habits of plants, the study of which afterward rendered him famous and won for him the favor of Linnæus.

The pansies of to-day are not much like their humble little parents *Viola pedata* and *Viola tricolor*, still so common in our woods and even by our roadsides. This marked evolution has not come by chance. Merely transplanting the little flower into the rich soil of our gardens, to cultivate simply, could not produce the rapid change, though it would be one great step toward producing a transformation. The most has been accomplished by raising from seed. These seeds are saved from the finest flowers only, all others are cut, thus throwing the entire strength of the whole plant into the chosen blooms. Hybridization has done much, as well, in producing numberless varieties, the many curious markings coming from their double inheritance.

The first record we have of the cultivation of the pansy was in 1810 in England. A young English girl who was very fond of flowers is said to have given the pansy "its first start into public favor." In her own individual garden there was one bed shaped like a heart in which fancy led her to plant nothing but pansies. Whenever she chanced to find a plant it was carefully moved to the little bed. Her interest and enthusiasm finally aroused similar feelings in the old gardener, who brought to her aid his skill and knowledge, thereby adding to her collection various fine varieties raised from seed. It was not long however before the little heart-shaped bed won general attention, when professional florists commenced cultivating the pansy themselves. The horticultural societies of England, France, and Germany, aided much in increasing its popularity by offering premiums for the best flowers. Thus, when competition can be aroused, there is sure to follow growth and success.—*Eugenia Pruden, in Home Magazine.*

A True Incident.

A lady living in the vicinity of New York had two pets, one a large cat with a beautiful striped fur coat, gray eyes, white face, and elegant whiskers; the other a small canary bird. Antagonistic by nature, yet being raised together, they became true friends. The cat enjoyed the singing, and watched the movements of Dick as he jumped from perch to perch, with the greatest interest.

One warm day the lady raised the window to admit the balmy air, when the cage had not been properly fastened. Birdie sought its freedom instantly, flew out and landed on the grass plot. Quick as thought the cat sprang for it, spreading her large paws so as not to hurt it, and held it until her mistress—who was lame—came down a flight of stairs to the relief of both. When Dick was within his gilded cage safe and sound, a happier trio could not be found than mistress, cat and bird.—*A. in N. Y. Witness.*

"I'VE learned a whole column of spellings and meanings!" exclaimed Bessie.

"Do you understand what you have learned?

"Of course I do; just hear me. It begins with 'anarchy,'—a-n-a-r-c-h-y, anarchy—confusion, disorder, misrule."

"Before you go any further, put that word into a sentence."

Bessie thought a moment, and then said, triumphantly: "Did any one ever see such an untidy place! Sarah Jane, come in here with your broom and sweep up this anarchy."—*Christian Standard.*

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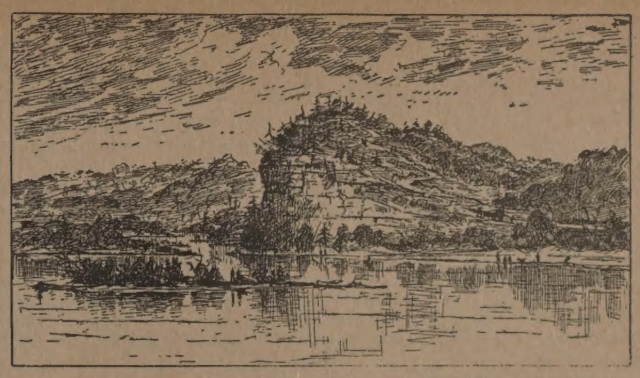

Ministers Institute.

The Unity Club.

Sunday School Institute.

HILLSIDE, WISCONSIN, AUGUST 2-16, 1891.

THE SECOND SUMMER ASSEMBLY AND FIFTH ANNUAL S. S. INSTITUTE.

The place and method of the meetings of a year ago proved so successful and satisfactory to those in attendance that the coming meetings will be conducted on essentially the same plan. From 9 to 10:30 will be given to a Ministers Institute in which will be discussed parish and pulpit matters and methods, under the leadership, it is hoped, of Mary A. Safford, of Sioux City, Ia. This will be followed by an intermission of half an hour. From 11 A. M. to 12:30 P. M. will be given to the study of the second year's work, in the six years' course now pursued by many of the Unitarian Sunday-schools, which will be conducted with a special view to giving help to superintendents, teachers, and others who propose following the course.

The first part of the year's work will be given to the study of "Some Religions of the Older World":—the Teachers and Bibles of the non-Christian world. These studies will be under the direction of John C. Learned, of St. Louis. The second part will be some studies in practical ethics "In the School," under the direction of Miss Juniata Stafford, of Chicago, an experienced public school teacher. The afternoons will be given to rest, recreation, and amusement, boating, riding, etc. The evenings will be given to popular lectures on scientific and other Unity Club topics, in charge of Mr. and Mrs. L. W. Sprague, of Monroe, Wisconsin.

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Incorporated January, 1890.

This company has acquired title to, and is improving, a beautiful bluff overlooking the Wisconsin river. The tract of land contains upwards of sixty acres, and has been laid out in lots suitable for cottages or tenting. A kitchen and dining-room building is being erected, where campers not choosing to cook for themselves can secure meals at economic prices. Tents with floors, furnished with cots, can be rented at reasonable prices. A new steamer, with a capacity of thirty passengers, has been put upon the river for the accommodation of guests. The privilege of tenting, or the right to erect a cottage, is secured to every shareholder. Price of shares $5.00 each.

This company has no official connection with the Summer Assembly, but those who spend more or less of their vacation at Tower Hill will find themselves, by means of boat, livery team, or a good walk, within comfortable reach of the meetings. These will be held in Unity Chapel, unless shares enough are sold to warrant the company in building a suitable pavilion with chapel room on the camp-ground. Friends of the Summer Assembly are invited to help it by taking shares in the Tower Hill Company, whose interests and sympathies, though not identical, are intimately related.

LOCATION, ACCOMMODATIONS AND EXPENSES.

Spring Green, the nearest railway station, is reached via Prairie du Chien division of the C. M. & St. P. Ry. and is situated thirty-five miles west of Madison. Trains leave Chicago at about 11 A. M. and 11 P. M. Fare $5.02. Ministers can obtain half-rate permits on lines leading thither by applying to the secretary. Board at the Hillside Home School Building, $6.00 per week. At the farm-houses so far as can be accommodated, $3.50 per week. For camping possibilities see above. Institute ticket, admitting to all the classes and lectures, $2.00.

Applications for accommodations, up to July 1, should be made to **Ellen T. Leonard**, Woodlawn, Park, Chicago, Ill., Secretary of the Summer Assembly. After July 1, to Jenkin Lloyd Jones Hillside, Wis. Applications for shares in the Tower Hill Pleasure Company should be made to either of the above, or to the secretary of the company, Enos L. Jones, Hillside, Wis.

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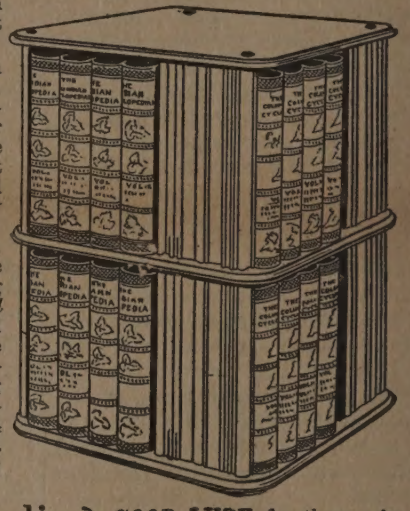

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